



Wheat Sowing.

The farmers in this, and adjoining valleys, are now busily engaged in sowing wheat, and in all probability many of them have not yet learned, that what they sow they may expect to reap, that is to say, that if they sow dirty, smutty seed, they may be quite certain that the crop produced will be the same, but if they take the precaution to provide good seed, and have it properly prepared before sowing, a bountiful crop may be anticipated, free from smut of which there has been too much raised within the last few years.

There are men who have been engaged in farming for years who have never raised a crop of smutty wheat in Deseret, while there are others, who have of late, raised no other kind. That wheat may be grown here without smut, and that there is no necessity for producing it, has been satisfactorily proven by the experience of many, little or no smut having been seen in crops where the seed has been clean and properly prepared before it was sown.

There are many ways of preparing seed wheat to prevent smut; some of which may be better, and more sure to avert the evil than others; but by preparing seed wheat in the manner set forth in the following communication from an old English farmer very little smut may be expected to be produced. The expense attending the process will be but trifling, when compared with the profit that will result from the operation:

SOUTH MILL CREEK, }
March, 9th 1861. }

EDITOR DESERET NEWS:

SIR:—I have for some time had it in my mind to make a remark or two on the subject of sowing wheat; a subject of no small importance, especially to a people in our circumstances. I have long listened to the opinions of men with regard to the cause of smut in wheat, which are very numerous, but scarcely one that agreed with my experience. I will not mention the various reasons assigned, but will, in the shortest manner, state what appears to me the most reasonable and effectual method of preventing this great evil.

I noticed a short time since in the *News*, an article on Chinese Agriculture, very interesting, but what particularly attracted my attention, was the steeping or soaking the seed in liquid manure; and I would observe here that China is admitted to be ahead of most nations in agriculture. In some parts of England, lime is made for the purpose of manuring the land, and in other parts, salt is used for that purpose.

To prepare wheat for sowing, take a tub or barrel in which you can steep two or three bushels, as to leave room for the light stuff to swim so that it may be skimmed off, having the water salt enough to nearly swim an egg. There should be a tap near the bottom of the barrel, to let out the brine after the wheat has remained in it about four hours; take out the wheat and put it on the floor after strewing it with lime, then strew thereon some more lime, and stir it together, then each kernel will be impregnated with salt, and coated in lime, which is something like soaking in liquid manure, or manuring with lime and salt.

This, to English farmers, may be noting new, but there are many farmers in this Territory, both from England and other countries, who are not acquainted with farming; to such it is important, and I have no doubt whatever that many thousands of bushels of wheat instead of smut, would have been realized in this Territory within the last few years if this method had been regularly adopted. I myself have tried it and proved it to my full satisfaction.

J. F.

Grafting and Trimmig Fruit Trees.

An experienced cultivator in Dutchess County, N. Y. says:

Scions for grafting should be cut in February, which is the right season to insure their living and doing well: they should then be housed in a cellar until the time for inserting them arrives, which, with you, might be by the last week in April or the first of May, and during the latter month. They should be put only into healthy, vigorous branches, such as you would not care to remove from the tree, and thus you will have an artificial tree that will be ready for bearing in about three years.

By removing too many branches from a tree injury may be done. Careful attention should be given to this point in lopping the branches preparatory to grafting, in order that the sap may pass into the remaining branches and keep the tree healthy and growing. I give you these ideas, knowing that fruit trees are often injured by those who go about the country making it their business to set grafts in April and May, setting as many scions as they can, and getting pay for those that live, thus doing great damage to the trees.

Many farmers in our country have, I think, a wrong idea as to the time of pruning their apple trees, saying it is of little consequence when the tree is pruned, if it only needs pruning. This I am ready to say, is a sad mistake, for at all seasons when the sap is down it is intirely wrong. The first or second week in June is the only fit season for pruning the apple tree. Then the sap is in full flow, and the wound made by cutting off a bough begins to heal and grow over immediately.

Curious Phenomenon.

"How is it you raise so large and nice onions?" I asked of an Iowa farmer, as I was sitting at the table with him, and observing some on the table.

"Well," said he, "we sprout the seed with boiling water, and then plant it early and in good ground."

"Sprout the seed in boiling water?" I exclaimed inquiringly. What do you mean, sir, by that? Won't boiling water kill the seed?"

"Not all," he replied; "but it will sprout them in one minute's time."

"It will! It looks incredible!" I replied with surprise.

"Well, you try it," he replied, grinningly, "when the time comes to plant, and you'll find it just as I tell you?"

And sure enough when spring time came, and my neighbor was about planting his onion seed, and being present, I said:

"Jewell, last winter, there was a man told me in Iowa, that to pour boiling water on black onion seed would sprout it in one minute. Suppose you try it?"

"Very well," said he. And taking the teakettle boiling from the stove, he poured the water thus boiling on the seed, which he had in a tea-saucer. Looking closely at it for a moment, he exclaimed, "my conscieced you have told rightly. Only look there!"

I looked, and behold, the little sprouts, about as large as horse hairs were shooting out of the opened ends of the seed! He did not retain the water on the seed above three seconds, and in less than one half minute after it was poured off, the sprouts were projecting from the seeds.

My Iowa friend assured me that this process would advance the growth of the onion from two to three weeks beyond the ordinary method of planting without sprouting. Try it, gardeners and farmers; much may be gained by it.—[Cor. Dollar Paper.

Interesting Correspondence between Schamyl and Abd-El-Kader.

The following correspondence has been exchanged between Schamyl and Abd-el-Kader:

Salutation to him who has made himself illustrious among all men—to him who has extinguished the flames of discord, and has torn up by the roots the tree of enmity, which resembles the head of Satan. Glory be to God who has granted to His servant his own safety and the safety of the faith. Salutation to the intimate friend, to the just Abd-el-Kader. May the palm of glory and of honor flourish on thy throne. I have heard things which the ears and the entrails would reject. Horrible things have happened between the Mussulmans and Christians, who had formerly signed a treaty of peace with the Kaliffs. My hair has stood on end, and the skin of my face, before smooth, has been wrinkled at the recital of the lamentable events of Damascus. I then said evil has taken possession of the sea and of the continent. No, it is not for the interest of God, but for their own, that the Mussulmans of Damascus have done these things. What bands had the Governors over their eyes? Why have they swan in crimes? Why have they forgotten those words of the Prophet. "He who shall commit injustice towards a Monaed (Christian), he who shall refuse him his rights, who shall compel him to do what is beyond his strength, and shall rob him of his property, I, says the Prophet, will be his accuser at the day of the resurrection." How fine is this expression. When I heard that you had spread out the wings of mercy and of kindness to protect the Christians, and that you had stopped those who sought to violate the Divine laws, I was not surprised that you gained the victory in the arena of praises. I was content with you. May God be so also in the supreme day when neither money nor children will avail you in any way. You have caused the revival of the words of the Prophet, sent among mankind by the mercy of God, and you placed a bridle on those who violated His decrees. May God preserve us from him who crosses the limits which He has traced out. This is why I express to you my joy and my satisfaction in this letter—a bouquet of flowers taken from the garden of the poor prisoner among the infidels, by the decree of the Almighty God.

SCHAMYL, the Stranger.

The reply of Abd-el-Kader is as follows:

Glory to God! Praise and salutation to the Prophet Mahomet, and to all the Prophets! The poor before the rich, Abd-el-Kader, son of Moutri-ed-Dia-el Hossaim, to the brother in God and dear ulema, Schamyl! May God protect us, him and me, in the time of repose and in the hour of departure! May peace and Divine mercy be given to you! I have received your letter and your amiable praises. What we have done for the Christians was a religious duty and one of humanity. Our faith is the perfection of good qualities; it comprises all that is praiseworthy and all that ought to

be done. All these good things must be with us like a collar round the neck. Injustice is blamed in all nations, and its dwelling is sullied. The poet has said, "When the day of temptation comes man so loses his head that what is ugly he finds handsome." We come from God, and we shall return to him. We live in a time when few of the faithful cause justice to triumph; and people have believed Islamism inculcates cruelty, injustice and exclusiveness. May God grant us patience! We know that you are with the Emperor of Russia, and that he gave you a reception worthy of you. We know that you requested him to allow you to make a pilgrimage to Mecca. Let us pray God that he may grant it. The Emperor of Russia is a great king, and he inherits all the praises which have been lavished on him. I hope that the Sultan of Russia will shower down his benefits on you, as the Sultan of France has done upon me. Let us hope in God, who is alone to be adored.

ABD-EL-KADER.

Garibaldi on the Affairs of Italy.

The *Amica della Liberta* a Reggio journal, publishes the following letter, addressed by Garibaldi, in November last, to some Neapolitans, who urged him at once to return to Naples. It intirely confirms the general rumor that the ex-Dictator intends to resume his sword in the month of March:

Italians of Naples—That it was painful for me to leave you God knows. My mission to you, however, was fulfilled, and I could but take my leave, I did so with an aching heart. You now, by your complaints, add to my grief. You ask me to return among you. I cannot, oh my friends, because I have resolved with myself never to let my presence be an obstacle to your happiness and prosperity, which you will find accomplished under the sceptre of the King *galant'uomo*. Believe me, then, when I say that if my mission is to deliver the Italian people from slavery and tyranny, I have done it, oh Neapolitans, through your strength and your courage. Yes, you are free, and my presence among you would be of no advantage; it would, on the contrary, retard your progress. You have been more fortunate than some of your brethren, for there are still Italians in slavery. Why should you be uneasy? Allow me a few months rest of body and mind which I require, as a preparation for the new labors, the new fatigues and the new sufferings which await me. But all this is nothing—it is Italy that is in question, and to Italy my life is consecrated. Rome and Venice expect my aid. They belong to Italy, their citizens are our brethren, and they yet groan under the hard yoke of Austria and of ——. Let me recruit myself for the great storm which threatens. Do you hear the lion roar? His roaring is but of rage, because he knows that his pride is about to have a fall. He fears that arm which God has made powerful enough to bring him down. Do you see the descendants of the ancient Romans? The blood of their ancestors yet flows in their veins, but they are prostrate on the earth—their faces are in the mud, and they are borne down by overwhelming oppression. They require a hand to raise them up, and that hand stands in need of rest to recover strength for the task. Let reason and fraternal philanthropy second your love for me. I will be with you in four months. You shall see me again, but then I shall require a proof of your love. If you really love me, which I do not doubt, follow me, my dear fellow citizens—follow me, when we shall unite to deliver our brethren of Rome and beautiful Venice. Then, contented and united, we will constitute an Italy one and independent under the scepter of the King *galant'uomo* Victor Emanuel. Adieu! At the end of March we will embrace each other.

G. GARIBALDI.

CAPRERA, Nov. 11, 1860.

CORRESPONDENCE.



TRADING WITH THE INDIANS.

G. S. L. CITY, March 5, 1861.

EDITOR DESERET NEWS:—

Sir:—Numerous letters have been addressed to me respecting the illicit traffic carried on by citizens, and some who are not citizens, with the various bands and tribes of Indians who inhabit this Territory.

The following is from a gentleman who comes endorsed as a Bishop in the church, and I infer therefrom that the writer is a reliable man, whose statements may be safely confided in. Please insert the letter and accompanying comments, if you can spare so much space:

BRIGHAM CITY, Jan. 11, 1861.

TO COL. DAVIES, SUPT. OF INDIAN AFFAIRS:—

Sir:—I beg leave to inform you that there is in this vicinity a certain band of from seven to ten lodges of Shoshone Indians commonly known as Sagwich's band, he being the chief, and a well disposed Indian, friendly to the whites. Of that number four or five make a practice of plundering and stealing almost everything they can lay their hands on, both from their Indian neighbors and the whites, to the great annoyance of both.

There is also an old Indian called Dosawich (Jake), who is very friendly, always on hand

to communicate to the whites any plan that is up among the Indians to rob the whites, in consequence of which they have a pique at him, and every chance they can get they steal his horses. They stole his gun, blankets, ammunition, and pretty near all he had, a short time ago. His lodge is separate from all others. There has never been anything done for him by any former agent, and if there could be anything done to relieve his sufferings it would be a blessing to him and relieve me of a great many solicitations to give recommendations to him to beg from the community, on whom they are a great burden.

There is also a great deal of dissatisfaction existing among the whites, in consequence of certain evil disposed persons who will trade and traffic with those bad Indians, selling them whisky and causing intoxication among them, to the great annoyance of the peaceable and law abiding citizens of this county.

Now, sir, I would ask, is there any way of bringing such offenders to justice, and putting a stop to such illegal traffic even to the endangering of the lives of women and children; and is there any way of bringing those Indian desperadoes to justice, and stopping their stealing our horses and cattle, and killing our work oxen, which they have done to the number of three or four within the last two weeks?

I submit this to you for your early consideration. An answer to the same will be thankfully received by a friend to the general welfare and good of all.

ALVIN NICHOLS.

In reply to the inquiries of Bishop Nichols, and as a general answer to all similar inquiries, I make the following quotations from acts of Congress relating to these subjects:

The act regulating trade with the Indians, dated June 30, 1834, reads in part as follows:

Sec. 2 No person shall be permitted to trade with the Indians (in the Indian country) without a license * * * and the person applying for such license shall give bond with one or more sureties in a penal sum not exceeding five thousand dollars. * * * No trade shall be carried on with said tribes * * * except at certain suitable and convenient places to be designated * * * in the license.

Sec. 4. Any person * * * who shall attempt to reside in the Indian country as a trader, or to introduce goods or to trade therein without such license, shall forfeit all merchandise offered for sale to the Indians, or found in his possession, and shall forfeit and pay the sum of five hundred dollars.

Sec. 7. If any person shall purchase or receive of any Indian in the way of barter, trade, or pledge, a gun, trap, or other thing commonly used in hunting, any instrument of husbandry, cooking utensils, or clothing, he shall forfeit and pay the sum of fifty dollars.

Sec. 20. If any person shall sell, exchange, or give, barter or dispose of any spirituous liquor or wine to an Indian, such person shall forfeit and pay the sum of five hundred dollars * * * and it shall be lawful for any person in the service of the United States, or for any Indian to destroy any ardent spirits or wine found in the Indian country, etc.

Sec. 21. If any person shall, within the Indian country, set up or continue any distillery for manufacturing ardent spirits, he shall forfeit and pay a penalty of one thousand dollars; and it shall be the duty of the Superintendent of Indian Affairs, Agent, or Sub-Agent within the limits of whose agency the same shall be set up or continue forthwith to destroy and break up the same; and it shall be lawful to employ the military force of the United States in executing that duty.

The session of Judge Kinney's court, which is to commence on Monday next, will be in time for Bishop Nichols and all other high-minded men to present their grievances in a form to make themselves heard; and I avail myself of this medium to express willingness to extend a hearty co-operation. I have discovered one of the horses stolen from the old Indian Dosawich spoken of in the Bishop's letter, and expect to get possession of him in a few days. Books, blankets, women's clothing, and cooking utensils, given by me to Indians in this city, have been traded for by white men residing within the limits of the city, within the two weeks last past, as I am informed; and it is a daily practice for persons to carry on this unlawful traffic—They deserve the penalties annexed to such offences, and it is for the courts and their officers to ferret out the offenders and bring them to justice.

BENJAMIN DAVIES,

Supt. of Indian Affairs, U. T.

Columbiads.

A Columbiad is a heavy gun, capable of projecting a solid shot or shell, with a large charge of powder, at an angle of projection of from five degrees below to thirty above the horizon; it may be said, therefore, to combine the essential qualities of the gun, the howitzer and the mortar, and may be used in place of either one or the other of these pieces in seacoast defense. It does not differ in its external shape from ordinary seacoast cannon.

At present there are two sizes of Columbiads in use, viz: the eight inch and the ten inch. The former weighs about 9,000 lbs., the charge of powder 10 lbs., the solid shot 64 lbs., and the shell 48 lbs. The latter weighs about 15,000 lbs., the charge of 16 lbs., the solid shot 128 lbs., and the shell 100 lbs.

PATENTS.—Last year there were 3,896 patents issued and 28 extended for a period of 7 years. The whole number of patents applied for was 5,638.